

Beams of Divine Light :

4/8

O R

Some Brief Hints

O F T H E

Being and Attributes

O F

G O D,

And of the

Three Persons

In the G O D - H E A D.

Also Proving

*The Deity of CHRIST, and
of the HOLY-GHOST.*

Written at the Request of a most Pious, and
and Honourable Citizen of L O N D O N.

And Published by him for the sake of the
poorer sort of Christians, in these Peri-
ous Times.

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Beams of Divine Light :

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Some Brief Hints

O F T H E

Being and Attributes

O F

G O D, &c.

W*hat is God ?*

Answ. God is a Spirit *, * *Joh. 4.*
 the Simplicity of God, he is without
 composition, without any Parts, being
 corporal or Material Substance, not
 a Body and Soul as we have, no mix-
 ture of Matter, he is not a Visible Substance
 or any Form.

What a kind of Spirit is God ?

He is an Uncreated, Infinite Spirit,
 differs from all Created Spirits or Be-
 ings which are finite, and were created ; but
 Being, a Spirit of himself, and from
 nothing.

*1/4. 44. 6.**Rev. 1. 8.**What do you learn from hence, viz. That*
Spirit ?

I learn, that God in respect of his
 Person is but One, if God were not a Spi-
 rit, he could not be One.

A 2

2. That

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1 Tim. 1.

17. Luke

24. 39.

2. That God is Invisible, for had God Body as we have, he might be seen with Corporal Eyes, but being a Spirit he cannot.

3. If he was not a Spirit he could not be Infinite, for all Bodies are of a Finite Nature, every Material Body or Material Thing is terminated or limited.

Q. If God be a Spirit, why are the Particular Members of an Human Body and Natural Affections ascribed unto God, as Head, Eyes, Hands, Arms, Mouth, &c?

A. This is only in Condescension to our Weakness, and not properly but improperly spoken of God, or Metaphorically; therefore we must not conceive of God according to such Expressions, but to the Intent of them.

Q. When Eyes are attributed unto God, are we to understand thereby?

A. 1. The perfect Sight and Knowledge hath, of all Things and Persons.

2. His Providence and Care over especially his own People

Not that God hath such Eyes as we have; Hast thou Eyes of Flesh or seeest thou as Man? is a Spirit, therefore cannot have Eyes of Flesh; He is all Eye, saith Caryl, He made the Eye shall not be known.

Q. What are we to understand by the Eyes of God?

A. 1. God's Almighty Power, by which he worketh, or doth whatsoever he pleases because Man by his Hand doth this or that.

Q. What is meant by the Right Hand of God?

A. The Omnipotent Power of God, either exerted in a way of Rich Mercy to his People or great Wrath to his Enemies.

Psal. 118.

15, 16.

Exod. 15.

6, 12.

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God's *Hand* also signifies his Purpose or Counsel, *Isa. 49. 22. Acts 4. 28.*
 His *Ears* also are ascribed to God, signifying not only his Knowledge of all Things done on Earth, but that he also understandeth and approves of the Prayers of his People. *Psal. 10. 17. 31. Psal. 55. 1.*

An *Arm* also is attributed unto God, to signify his mighty Strength, because the Strength of a Man is known by his Arm. *Isa. 30. 30. Job 40. 4. Psal. 77. 16.*

2. Sometimes by his *Arm* is meant Jesus Christ, because in him all the Attributes of God meet in Harmony, and are united together to save lost Sinners, and from hence Christ is called the Power of God. *Isa. 53. 1.*

3. By *Arm* of God also is meant the Gospel, *Isa. 52. 7, 8, 10.*
The Lord hath made bare his Holy Arm to the Eyes of all Nations, and all the Ends of the Earth shall see his Salvation.

Q. *What are the Blessed Attributes and Properties of God?* What the Attributes of God are.

A. Omniscience, Omnipresence, Omnipotence, Immutability, Simplicity, Infinity, Eternity, these are Incommunicable Attributes: Holiness, Wisdom, Justice, Goodness, Faithfulness, Patience, &c.

Q. *What is God's Omniscience?* What is God's Omniscience.

A. It is his Infinite Knowledge and Understanding, whereby he knows all Things and Persons in Heaven and Earth; even the Thoughts, Purposes and Intentions of all Hearts, God doth not need any should inform him what our States, Wants, Fears, Dangers or Afflictions are. *Psal. 147. 5. Job. 21. 27. Acts 15. 18.*

Q. *What do you learn from hence, that God is omniscient, sees and knows all Things?* What to learn hereby

A. 1. I learn hereby to know Christ is God, because he knows all Things, and searches the Heart and the Reins. *Job. 2. 25.*

2. This

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2. This teaches me also to carry and be-
have my self with all Holy and Godly Fear
in all Company, and to take Care of my
Thoughts, Words and Actions; because all
are Observed, and Known by the God of
Knowledge.

3. That I cannot commit Sin in any Se-
cret Place but God sees me, there being no
Place in which I can hide my self from his
All-seeing Eyes.

4. That if I am not sincere but Hypocri-
tical, I may deceive Men, yet I can't de-
ceive God.

5. That such who deny God's Omni-
science do deny God himself, this being an
Essential Property of his very Nature and
Being.

6. That I need not fear what Men design
against me in secret, because God who is
my God sees, and knows all that they pur-
pose or design against me.

7. Also if when Men unjustly accuse me of
Hypocrisie, God knows my Sincerity and
hereby I receive Comfort.

What Gods Q. *What do you mean when you say God is*
Omnipre- *Omnipresent?*
sence is.

A. That God is not a finite Being, or is
Job 22. 14. not only in Heaven, but that he is on Earth
Jer. 23. 24. also; yea, every where present with me
Isa. 40. 21. (beholding and looking upon me) and so
15. Psal. with all Persons throughout the whole
139. 1, 8. Earth, filling Heaven and Earth; nay, and
that he is Essentially present in all Places
with all Creatures, without any Division of
himself, not one Part of his Essence in one
Place, and another Part in other Places,
but that he is wholly every where, If I de-
scend up into Heaven thou art there, or if I

my Bed in Hell thou art there.

Q. What do you learn from hence that God is
every where present?

A. 1. That God's Perfections are Infinite. *What to*
that an Infinite Essence hath, and must *learn here-*
be an Infinite Presence. *by.*

2. That out of his Essential Presence, I
any other can go.

3. I learn from hence also to know, that *Mat. 28.*
Christ is the Eternal God, because he *20.*

Lo I am with you always to the End of the
world; and is in the midst of them who are
together to worship him; he was in *John. 3. 13.*
Heaven, when his Humane Body was on *Joh. 1. 10.*
Earth.

4. I learn, if God be present every where,
must needs know what is done every
where.

5. That since God fills Heaven and
Earth with his Essential Presence, I
know he is Incomprehensible: We can-
not conceive of him, and that therefore
it is an Article of my Faith, which
above my Humane Reason to compre-
hend.

6. I learn, that whosoever sins tho' never
secretly, yet God is by them and sees
them, nay, looks upon them.

7. It teaches me also to take Care how I
speak to God, and behave my self in his
worship, because he is with me.

Q. What do you mean, when you say God is *The Omnipot-*
omnipotent? *tence of God.*

A. That he is Infinite in Power, and can
do whatsoever he pleaseth, and is in Power
over all, and that nothing is hard to him to
do, and that Power is essentially in God, and
in none but him; and what Power others
have

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have, they derived it from God; whether they be Angels or Men: Yet some Things are impossible to the Nature or Being of God to do, as it is impossible for him to cease to be, to change, or be unjust, &c.

Q. What do you learn from hence?

A. 1. That God made the World, and his power could have made more Worlds if he had pleased.

2. That I ought to depend upon God in all Straits and Conditions.

3. That he can work real Miracles, and raise the Dead at the last Day.

4. That Men nor Devils can destroy that God will save.

5. That to doubt of God's Power to me, is a great and abominable Sin.

Q. What do you mean, when you say, God is Immutable?

A. That God cannot change as to his Essence, but is always the same God, *I am I am*, the same he was he is, and ever will be, in his Essence, and in his Properties and Perfections also; *i. e.* He hath the same Wisdom, Power, Knowledge, Justice, Love and Goodness which he ever hath. *I am God I change not*: His Will and Decrees and Purposes are the same, *He is one Mind and who can turn him.*

Q. What do you learn from the Immutability of God?

A. 1. I learn, that Repentance and Affections ascribed to God in the Scriptures argue no Change in him; therefore Repentance in God is only a Change of his outward Conduct, according to his Infinite Foresight and Immutable Will, he directs the Way of his Providential Proceedings.

The Immutability of God.
Exod. 3. 14.

Mat. 3. 6.
Job 23. 13.

What to learn from hence.

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ing to the Carriage of the Creature ;
without changing his absolute Will and Pur-
pose ; he may *will* a Change in this Sense, but
changes not his *Will*.

I learn to trust in God, fear and love
him, because he is the same he ever was.

I learn from hence to know, how un-
like Men are unto God, they are inconstant
changeable in Love, Fear, Charity and
Grace also, even Hot and Cold.

Also I learn from hence, that the wick-
ed are in a fearful State and Condition, they
know, God will not change his Will
or Purpose, he cannot make a Breach up-
on his Nature, nor fail in the Execution of
Threatnings if they believe not, or are
again they must perish.

John 3. 3.

Also I learn from hence, to submit to
the Will of God.

Mark 16.

16.

What do you mean by the Simplicity of God? The simpli-
city of God.

That God is but One, One in Essence,
in the God-head there are Three Per-
sons, but *These Three are One*; One simple
without all Composition.

1 Tim.

2. 5.

What learn you from the Simplicity or
unity of God?

I learn to abhor such Notions, that
Men out to believe there are many Gods,
more than one God-

What we
learn from
hence.

And to hate and abhor such a Notion,
that God is in the Form of a *Man*, with
Passions.

Numb. 23.
19.

Also to keep my Heart intire to, and
true with this One God.

Moreover I learn from hence, that God
is most simple, without all Composition,
he then cannot be hindered in any Thing
about to do ; but as he is Independ-

B

dent

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dent in his Being, so also in Working by Reason of his Simplicity.

5. From hence also it follows that God's Attributes are equal, his Mercy is beyond his Justice, nor Justice beyond Mercy, and that his Essence is Himself, and his Attributes also.

6. From hence likewise it follows, that God is Almighty in Strength, because he is simple.

God is Infinite.

1 King 27.

7. I learn to adore his Wisdom in Christ in whom he appears strong to save us.

Q. What do you mean, when you say God is infinite?

A. I mean, that he extends himself to all Places and all Things, being not capable to be confined or limited, or to be but at one Place at once.

Q. What do you learn from hence, that God is Infinite?

What we ought to learn from hence.

A. 1. I learn that the Essence of God is Infinite, and so he differs from all Created Beings, which are finite; and that his Wisdom is finite and Unmeasurable, his Power is finite, his Holiness is Infinite, his Goodness is Infinite, his Patience is Infinite, his Love is Infinite, and so all his other Attributes are Infinite also.

1 Chron. 29. 11. 14. 40. 15.

2. I also learn from hence, the Greatness of God, and the Immensty of the Divine Majesty; for All Nations to him are but as a Drop of a Bucket, or as the small Dust of a Ballance, in his sight.

3. Also that God's Children have no finite or Unmeasurable, and inconceivable Portion; this God being their Portion.

Psal. 73. 26.

4. Moreover I learn from hence to admire the Great God, whom I cannot comprehend, nor fathom in my weak Capacity.

Q. W.

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Q. What do you mean when you say, that God is Eternal; or, What is the Eternity of God? *The Eternity of God.*

A. That he is from Eternity to Eternity, *Psal. 90. 2.*
 having no Beginning and no Ending; and that
 he is the Dispenser of all Times to all Things
 and all Persons; and that he is without all
 Cause, and without all Succession.

Q. What do you learn from hence?

A. I learn, that to him nothing is past, *What we*
 nothing is to come; hence *Abraham, Isaac and Jacob* learn from
 are alive to him. *hence.*

Q. That since God is Eternal, we should
 and chiefly set our Hearts upon Things *2 Cor. 4.*
 that are Eternal. *18.*

A. That we ought not to think or speak
 of Things as they are acted, seen and done
 in Time; but as they are revealed and really
 are as to us, or touching their Actual
 Essence.

Moreover that his Love to his Elect is
 Eternal, and his Wrath unto the Wicked is
 eternal also.

Q. What do you mean, when you say God is Holy? *The Holiness of God.*

A. That Holiness is the Rectitude of the *Exod. 15.*
 Nature, God being infinitely per- *11.*

and free from the least Spot of Sin or *1 Sim. 2. 2.*

and cannot be guilty of any Evil, *Job 15. 15.*

will any thing but what is Holy, Just *Rev. 15. 4.*

Good; and that he is the Cause and Ori- *Hab. 1. 13.*

of all true Holiness that is either in An- *Men;*

he being Essentially, Orig-

inately, Absolutely, Necessarily, Universally

perpetually Holy.

Q. What do you learn from hence?

A. That the Law of God is an Im- *What we*
 mutable, or Transcript of God's Holy Na- *learn from*
hence.

B 2

2. That

2. That he cannot but hate Sin and Holiness.

3. I learn also, that God cannot be Author of any Sin.

4. That he can have no Fellowship with unholý Persons.

5. That our Fall in the first Adam was dishonouring, because we lost God's Image thereby.

6. That the Ungodly shall not escape God's Wrath and Vengeance, Sin must be punished.

7. I learn also, the great Necessity that was of a Satisfaction of the Holiness of God by our Blessed Mediator, the Purification of God's Nature required it as well as his Honour and Justice.

8. That Sinners must be justified by a full and perfect Righteousness.

9. And since Holiness is the Glory of the Divine Nature, it follows it is the Glory of Believers to be Holy, and that I should pursue Holiness and press after it.

10. And that they are wretchedly blinded who think they may be saved who are not holy.

The wisdom of God. Q. What do you mean, when you say God is the most Wise?

A. I mean, that God is Essentially Wise; nay, Wisdom itself, that his Wisdom is the same with his Essence, or that Wisdom is a Property of God alone, he is called the

Prov. 8. 12. *Wise God*; that he is Essentially, Originally

Dan. 2. 21. Perfectly, Universally, Infinitely, Immutably

Psal. 104. apprehensibly, and Perpetually Wise; and that

24. all True Wisdom is from God, he being the

Prov. 3. 19. Fountain of all Wisdom in Creatures: and that

Fer. 10. 12. his Wisdom appears in Creation, Preservation, and

Redemption, but much more in Redemption.

Q.

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What do you learn from hence, viz. That *What we*
most Wise? *learn from*
i. I learn that Christ is God, because *bence.*
Whom is the *Emphatical* Title of our Lord *Prov. 3.*
12, 13, 14.
That God is fit to govern the World, *1 Cor. 1. 24.*
being most Wise.
And that I should submit to his Will in
Things, and leave him to order all Things
me.
I learn that God is a fit Object for our
Wants, and knows how, and when to
ply them all.
That he can defeat all the Crafty Coun-
Wicked Men at his Pleasure.
That it is highest Folly in any to cen-
God, in any of his Institutions or Acts
providence.
What do you mean, when you say God is Gods Ju-
Justice is in God? *Justice.*
I mean God's Nature is just, *Just and Deut. 32. 4.*
is he. That Justice in God is not *Joh 37. 23.*
as in Men, but an Essential Pro- *Psal. 89. 14.*
he may as soon cease to be God, as
to be Just and Holy: His Holy Nature
Cause of his Justice, and his Will is
Rule thereof, his Justice is voluntary, Man
forgive without Satisfaction, but God's
is one of the Perfections of his Divine
he is Infinitely, Originally and Per-
Original Just.
What do you learn from hence?
i. I learn that there was a Necessity *What we*
a Mediator (if God will save his *learn from*
that was able to satifie Divine Ju- *bence.*
and answer all its Demands, and the
ands of God's Holy Law.

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2. I learn also to admire the Wisdom of God in Christ our Mediator, who has conciled Justice and Mercy, or opened a Door by satisfying Justice, for Divine Goodness to run down freely like a Mountain Stream.

Mark 16.
16.

3. That Divine Justice will lay hold on Unbelieving Sinners, who accept not of Christ, but contemn God's Sovereign Goodness in him.

4. That no Impenitent Sinner shall escape God's Wrath and Justice.

5. I infer from hence also, that whatever God is pleased to do is Just and Good, and cannot otherwise be.

6. And that God never will inflict Punishment in a way of Vindictive Justice on his Elect, because Christ as their Surety hath born all that Wrath for them in their Stead.

Gods goodness.

Q. What do you mean, when you say Goodness, or what is meant by the Goodness of God?

A. The Goodness of God is also called Grace, or a Perfection of the Divine Nature, all Goodness meets in his Essence as Water in the Ocean.

By Goodness is meant the Bounty of God, and as One observes, The Goodness of God comprehends all his Attributes, all the Goodnesses of God are nothing else, but the Effluxes of his Goodness; tho' there is a Distinction between the Goodness of his Nature, and this of Goodness, viz. The Goodness of God is the Rectitude of his Nature, Goodness the Efflux of his Will, whereby he is beneficial to his Creatures.

God is the Prime or Chief Goodness; Essentially good, Original Good, Good of and from himself, and

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Sense there are none Good but God.
God is, a Communicative Good, his Good-
ness flows forth to his Creatures. God is
Necessarily Good, he can't but be Good,
Goodness is Inseparable from his Nature as *Mat. 19.*
his Holiness. Yet tho' God be necessa- 17.
Good, yet he is also *Freely Good*, the
Freedom of his Will is not destroyed, be-
cause he is Necessarily good; for 'tis as he
wishes that he lets out of his Goodness, and
he might display his Goodness, he made
World, and that he might redeem his
World, he display'd his Mercy, Love and Sove-
reign Grace. God is the Cause of all Good-
ness, he is a Soul satisfying, a Soul filling, a
ravishing Good; as he is Great he is *Jer. 31.25.*
feared, as he is Faithful to be trusted
and as he is Good he is Object of our
Love and Affections; God is *Infinisely, In-*
comprehensibly and Everlastingly Good; so Good
he gave his Son to die for us, and to give
us his Son and Spirit to us.

What do you learn from hence, that God
is, or such Goodness is in him?

1. That wicked Men are wofully blind
depraved, as not to desire, seek and love
God, but contrary wise slight, despise
and condemn him in their Hearts.

Also I learn that Contempt of God and
despising the Creature, nay, Sin above
all is most Abominable and Horrid Folly
and Wickedness.

That God is fit to rule and govern the
World, because he is Goodness it self, and
therefore no Creature: Also how happy
are who are under, or do submit to his
Government, &c.

That God is most Amiable in himself,
and

What we
learn from
hence.

Psal. 25. 8. and to himself, and that we ought to el-
him so to be; and that this renders
more Lovely to us than any other Attrib-

Psal. 34. 1. 5. Moreover I learn from hence to
his Wisdom, in finding out a way to let
his Goodness to poor fallen Mankind by
his Christ.

6. This I learn also, may comfort all
Children, *i. e.* God is Good, all is an Act
Love and Goodness, which he brings on the

Psal. 144. 15. And O how happy are they,
have this Good God to be their God, their
Portion, their Friend and Father for ever.

8. We should also learn to imitate
Good God, and be like to him in Goodness,
even to be full of Love and Goodness.

Mat. 5. 45. 48.

Q. Is not Mercy a part of God's Goodness
or an Essential Property of God?

A. Some Learned Men seem to
Mercy to be an Essential Property of God
because it is an Act of his own Sovereignty
but I see not any reason to judge, but believe
Goodness is an Essential Property of God. From
Nature, so is Mercy also; tho' all Acts of
Goodness and Mercy are simply display'd, by

Rom. 9. 18. from the Council and Sovereignty of his
Will and Good Pleasure. He was at his
own Choice, whether he would let out

of his Goodness to any Creature or no
either by Creation or by Redemption; but
he can't save any in a way of Goodness
Mercy, to the wrong of his Justice and
lineity; yet he was not under any Constraint
from his Nature to redeem any one Sin-
ner.

Moreover, several Properties of God
not have been display'd without the
stence of proper Objects; as Mercy
to creatures in Misery.

* *Had not
sin entred
how bad
Justice
been known
in punish-
ing.*

What do you mean by the Truth and Faith- The Faith-
fulness of
of God, or by saying God is Faithful? fulness of
Truth and Faithfulness in God, is also God.
every Nature and Essence; He is a God of Deut. 32. 4.
and without Iniquity.

From God's Goodness we have his Promi-
and from his Faithfulness they are all
led to us, or shall be; God cannot lye, Tit. 1. 2.
fail in his Word and Promises, because
and Faithfulness are Essential Pro-
perties of his Nature.

What do you learn from hence? What we
I. I learn from hence to Trust in him, learn from
relye upon his Promises made in Jesus hence.

I also learn it is a great Sin to disbe-
lieve God, or distrust his Faithfulness.
Also it may strike Terror to wicked
for the God of Truth, as he will per- Rom. 1. 18.

his Promises to his People, so he will
execute his Threatnings upon all Sinners and Rom. 2. 4.
believers, that despise his Goodness.

From hence also I learn, that all God's
People shall hold out to the end and be
blessed, because He that hath begun a good Work
will perform it unto the Day of Christ. Phil. 1. 6.

What do you mean by the Patience of God? The Pati-
ence of God.
Patience is also a Property of the
Nature, he is a Long-suffering God, Nah. 1. 3.

He pities, and Patience bears with the
wicked; to magnifie Goodness or Justice;
and Patience in God is such, that he is no way
considered or disturbed, as Men are sub-
ject to; Patience is a Branch of Divine Good-
ness, founded in the Death of Christ for
the Elects sake; He is slow to Anger, in
Nah. 1. 3.
his Infinite Patience, and hereby his
Justice will be more Illustrious.

Q. What

*What we
Learn from
hence.*

Q. What do you learn from hence?

A. 1. I learn to know from hence Reason, why God bears and forbears long with an Ungodly World, he sees and knowing all the Wickedness that committed in every Place, Patience be an Essential of his Nature; O how could he be revenged on all that defile and condemn him.

2. I learn, that they who abuse God's patience, abuse God himself.

3. Also we ought to tremble at this, Because the Exercise of Patience in God have an End.

4. I learn also from hence to bear Wrongs, Injuries and Indignities from Men and Afflictions from God patiently, without Murmuring or Repining; that I may be like my Father which is in Heaven.

That Christ is the Most High God, and yet truly Man.

THAT Christ is the Most High God appears,

First, Because he hath the Incommunicable Names of God given to him, or Names that cannot be given to any Creature.

1. He is called Most Mighty, Psa. 41. or Elohim, now tho' this Name God, Elohim is given to Moses, &c. yet 'tis with

Exod 7. 1. Restriction, See I have made thee a God, Pharaoh, he was a God by Office, and Satan is called a God, yet 'tis with Restriction, i. e. God of this World; but what

2 Cor. 4. Creature is called God Absolutely, with

3. 4.

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Limitation or Restriction, he being God
Nature.

Because he is said to be *The only Wise* Jude 25.
and *God over All*; Are these Names Rom. 8. 5.

any where, to a y meer Creature?

Because Christ's Throne is said to be
Ever and Ever.

Heb. 1. 10.

Obj. Christ is bl:ss'd of God, and hath a
therefore he is not the Most High God?

If he was not Man as well as God
Objection had something in it, but as
Man (or Mediator) he is Sent of
Bless'd of God, annointed of God,
hath a God; sometimes the Scripture
is of him as he is God, and sometimes
is Man, or as Mediator, and so in those

He is called the *Holy One*, *Thou wilt* Psal. 16.

offer thine *Holy One* to see Corruption; 10.

is, the Body of his *Holy One*,

He is called *I am*, *Before Abraham was* John 8. 58.

I am that I am; I am the same I ever Exod. 3. 14.

Is this Name ever given to a meer
ature? All other Beings but God once

not.

He is called *Jehovah*, and the *Miehy* Isa. 9. 6.

and *The Everlasting Father*, and *Im-* Mat. 1. 23.

God with us, or *God in our Na-*

What meer Creature had ever these
es given to them.

And, Christ hath all the Works or
ations, and all the Incommunicable
outes of God ascribed unto him.

He is *Eternal*: *He that was before all* Col. 1. 17.

and Creatures were, is the *Most High* Pro. 8. 26.

but Christ was before all Things and John 1. 1.

ures were. Ergo.

Heb. 1. 3.

He that made all Things is the *Most High*

John 1. 2. God; but Christ made all Things
Heb. 1. 10. he is the Most High God.

Col. 1. 17. 3. He that upholds all Things by

Heb. 1. 3. Word of his Power, and by whom all Things
 consist, is the Most High God; but
 upholds all Things by the Word of
 Power, and by him all Things consist
 therefore he is the Most High God.

John 2. 25. 4. Omniscience is ascribed to him;

John 21. 17. that searches the Heart and knows

Rev. 2. 23. Things is the Most High God; but
 searcheth the Heart and knows all Things
 therefore he is the Most High God.

5. He to whom Divine Worship is

Heb. 1. 6. or is to have the same Worship and Honour

John 5. 23. that belongs to God the Father, is the

Most High God; but this belongs to
 given to Christ, therefore Christ is the
 High God.

Phil. 2. 6. 6. He that is Co-Equal and Co-Eternal

Co-Essential with the Father, is the Most

John 10. God; but Christ is Co-Equal, Co-Essential

30. and Co-Essential with the Father, therefore

the Most High God.

7. He that can hear distinctly Ten

Thousand Persons Prayers, at one and the

Time is God; but Christ can and doth

distinctly Ten Thousand Persons, pray

at one and the same Time; if this be

1 *John* 2. 1. 1. denied what an Advocate is Christ? and

2. do our Adversaries come to God by

Heb. 3. 25. Will they come to God by one that

hear them.

8. He that can pardon all Iniquity,

Mat. 9. 6. quit Sinners from Vindictive Justice

but Christ thus forgiveth Sin. Ergo

9. He that was with the Father

John 17. 3. the World was made, and was brought

Everlasting is the Most High God; *Prov. 8.*
 Christ as God was with the Father 25, 26, 27,
 before the World was made, and was brought 28.
 forth from Everlasting. *Ergo,*

Obj. If the Father be the Only True God, John 17.3.
 Christ is not the True God.

1. Our Lord does not refer to the
 Person of the Father, but he refers in
 John 17. 3. to all the Three Persons;
 to the whole Godhead in the Father,
 Christ is called the True God, 1 John

1 Tim. 2.5.

Also when Paul saith to us, *There is One*
and One Mediator, &c. he refers to all
 the Three Persons in the Godhead; and as
 the Second Person took our Nature into
 Union with himself he is Mediator; but by
 virtue of this Union he ceaseth not to be
 God: Moreover, by reason of this Union, *Act. 20. 28.*
 his Blood is called the Blood of God, be-
 cause the Divine or Humane Nature makes
 one Person or but one Christ.

2. He that is *Omnipresent*, and is with his
 People on Earth always, is the Most High
 God; but Christ is *Omnipresent*, and is with
 his People always on Earth, &c. *Mat. 18. 20.*

3. He that is the First and the Last, and *Rev. 1. 8.*
 Almighty, is the Most High God; but
 Christ is the First and the Last, and *The*
 Almighty. *Ergo,*

Secondly, Christ is truly Man, and so Man
 as well as God in one Person; God of the
 Substance of the Father, and Man of the Sub-
 stance of the Blessed Virgin Mary.

- 1.) He was Conceived of the Virgin.
- 2.) Born of her and sucked her Breast.
- 3.) Made of a Woman.

Gal. 4. 4.

(4.) Of

20 Beams of Divine Light.

(4.) Of the same Flesh and Blood that
Heb. 2. 14, Children of God are of; *He took not on him*
15, 16. the Nature of Angels, but he took on him
 Seed of Abraham.

(5.) God swore to David, of the Fruit of
Act. 12. 30. Loins he would raise up Christ, &c. therefore
 they that deny he took the same Flesh, or
 not David's Seed, speak blasphemously
 God, as if he were forsworn.

(6.) He is the Root of David according
 to his Godhead, and the Off-spring
Rev. 22. David according to his Man-hood; or
 26. David's Lord and David's Son.

(7.) Otherwise he is not our Kinsman.

(8.) Nor could he be our Saviour, be-
 cause it was Man that sinn'd and Man
 satisfy.

(9.) He could not dye had he not been
 Man, nor he could not have satisfied had
 not been God; for only an Infinite Person
 could satisfy Infinite Justice, or give an
 finite Satisfaction to God.

(10.) He is said to be *Eph. 5. 30.* Flesh of our
 and Bone of our Bone.

The Dangerous Consequences that attend the Pernicious Error, Denying the Godhead of Jesus Christ.

Quest. **W**HAT tho' I do not believe
 Christ is the Most High God or
 if I do believe that Jesus of Nazareth is my
 Saviour?

A. 1. Such that deny Jesus of Nazareth
2 Pet. 2. 1, 2. to be Most High God, & deny the Lord

light them; and all such Persons are guilty
 Damnable Heresie, and bring upon th. m.
 swift Destruction; 'tis not enough to be-
 lieve in that Christ, but we must believe
 who that Christ is, or we must Dye in our *Joh. 8. 24.*
 Our Lord would have his Dis-
 ciples know, who he the Son of Man is, and
 he said *Thou art Christ* (that refers to his *Mat. 16.*
 humane Nature) *the Son of the Living God* ; *15, 16.*
 which refers to his Divine Nature: And on
 his Faith Christ hath built his Church; so
 that Church which is not built on this
 Faith, or upon this Confession is no True
 Church of Christ.

Such that deny Christ to be the Most
 High God: do justifie the *Jews*, in charging *John 10.*
 him with Blasphemy; they saying, *He be- 33. John 5.*
 lieves more than a Man, made himself equal *18.*
 to God. Now had he not been equal
 to God, would he thus have said con-
 fessing himself, or could he without Blas-
 phemy so own himself: Besides, when he
 said *He was the Son of God*, they understood
 meant God by Nature, or his Son by Eter-
 nity; which he denied not, but
 denied himself so to be, and so to be ac-
 knowledged and confessed.

If Christ is not the Most High God,
 also it would be Idolatry to give Di-
 vine Worship to him, because such that
 adore him, do worship a meer Crea-
 ture or One who by Nature is no G d; and so
 transfer that Glory unto another, which belongs *Isa. 42. 8.*
 to God only. Nay, and then also God hath
 by his Word, led his poor Creatures into a
 way; and to do that which his Nature
 decreeth as the worst of Evils; viz. In-
 dulging Idolatry, in requiring all to wor-
 ship

John 5. 23. ship the Son, and to give the same Honour to him, that they are to give to the Father; and in his Word to say, *Hu*
Heb 1. 6. *was with God, and was God*; and was
John 1. 2. 3. with God, nay, the True God and God
Phil 2. 6. all, and that God that made all Things,
Rom 9. 5. by whom all Things consist; would he
Col 1. 17. done thus, had not Christ been the same
 High God? or can it consist with the
 dom and Holiness of God, to lead his
 tures into such a Snare?

4. Moreover, If Jesus of Nazareth is
 the Most High God, he cannot be our
 our, nor ought we to trust in him; for
 is our Saviour but God alone, *I am God*
Isa 43. 11. *besides me there is no Saviour*; also he
Jer 17. 5. *Cursed is Man that trusteth in Man, and*
Flesh his Arm; if therefore Christ be no
 than a meer Man, we are Cursed of God
 we trust in him.

5. Furthermore, then also
 could not satisfie Divine Justice for our
 which were imputed to him; because
 nite Being, or a meer Creature could
 satisfie Infinite Justice; and then also
 follow that we are yet in our Sins, and
 not be justified by his Righteousness or
 dience.

6. Then also it is a Vain Thing to call
 on Jesus Christ, or to pray unto him,
 cause he cannot hear us if he be a
 Creature, neither doth he know our
 yet we read of such that called upon Christ

Acts 7. 60. Name, and of Stephen, who Called upon
 * He called saying, Lord Jesus receive my Spirit.
 on God, and 7. Furthermore, if Jesus of Nazareth
 that God not God Most High, he cannot judge the
 was the crets of all Hearts; because none but
 Lord Jesus.

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knoweth and searcheth the Heart, besides, 'tis *Jer. 17.*
He actively said that He shall not judge after the *Isa. 12. 3.*
of his Eyes, nor after the Hearing of the

and Lastly, If Christ be not God by
more he shall perish; because 'tis said, *The*
Heavens and the Earth
shall perish. These Things being so, abhor
the Damnable Heresies of the Socinians and
others; and the Destable and Damnable
Sensibility of one *Matthew Cassin* of *Sussex*; and
all that favour him or are his Abet-
ers; for this *Cassin* with one *Allen* in my
hearing about Twelve Months agoe, in a Dis-
pute did deny, that Christ was God by Na-
ture, or God of the Essence of the Father, or
of the Substance of the Blessed Virgin, or
the Seed of Abraham. * Those Two Things
are the Matter of the Dispute.

Do come not near their Meetings, Nor the
of these Men, until they have purged
themselves from the Heresie of this Evil Per-
son and Grand Heretick; Destroy the Founda-
ment and what can the Righteous do.

*that the Holy Ghost hath a Perso-
nal Existence, and is God.*

That which we mean is this, that the Holy
Ghost is an Eternal, Divine, Existing
Person, or the same God or Essence with
the Father and the Son; or an Intelligent,
Eternal, Divine Agent, he knoweth, he
willeth, he willeth, and is therefore an
Intelligent Agent or Personal Subsistence.

By the Spirit were the Heavens made *Plal. 33. 6.*
were garnished, *The Spirit of God hath Job 26. 13.*

24 *Beams of Divine Light.*

Act. 5. 3, 4.
1 Cor. 3. 16.

2. The Holy Ghost is called God.

3. The Saints are the Temple of God, because the Spirit dwelleth in them.

Mat. 28. 19. 4. We are baptized into the Name of Father, Son and Spirit; therefore the Spirit is the same God with the Father and Son, we are to worship and live to him.

Mat. 12. 31. 5. The Blasphemy against the Spirit shall not be forgiven unto Men, hence he is sin'd against with the greatest Aggravation, therefore he is God.

Job. 14. 26. 6. He is called the *Comforter*, which is a Personal Appellation.

1 Cor. 12. 11. 7. He hath Personal Properties ascribed unto him, as a *Will*; *He divideth us as he will*: And hath also an *Understanding*.

Gen. 1. 3. 8. He is the Voluntary Author of all divine Operations, *He cherished the Grass*, *He moved upon the Waters*; he formed the *Veins*, he spake by the Prophets, he enlighteneth, reneweth, regenerates, sanctifies, guideth and teacheth us; these Things prove he is God as well as his Personality.

9. He is the Object of our Faith, Love and Obedience.

Eph. 4. 30. 10. *We may grieve him*, Nay, *vex him*; therefore we cannot be said to do to a mere Quality or Operation; Grief belongs to a Person.

11. He is a Ruler, a Governour, and disposeth of things according to the Counsel of his own Will, and giveth Grace and Grace unto Men; therefore God is a Divine Person.

Mat. 3.

12. He is said to be sent, and to descend upon our Saviour; he is likened to a *Dove* upon our Saviour; he is made visible upon him a Visible Shape, to make a Visible the

Beams of Divine Light. 25

Representation of himself; tho' he is a Spirit or a Divine Subsistence, yet this was to shew he subsisteth of himself, as doth the Father and Son to subsist.

13. He is said to appoint or make Overseers, or give Pastors to the Church. *Act. 20.28.*

14. We have Communion with the Holy Spirit, as with the Father and the Son.

15. The New Creature is formed by him, *John 6.63.* and 'tis he that quickeneth us, therefore he is God, and a Divine Person also; can he form Christ in us and not be God.

16. The Holy Spirit is Omniscient, *The spirit searcheth all Things, yea, the deep Things* *1 Cor. 2.10.* God, therefore the Holy Spirit is God, or an Infinite Essence, having an Infinite Understanding.

17. The Holy Spirit is Omnipresent, *Whether will I go from thy Spirit; therefore God.* *Psal. 139.*

18. The Holy Spirit is Immense or Infinite; 7.

that fills Heaven and Earth, or is every where; and out of whose Presence we cannot go, is the Eternal God; but the Spirit is Immense and Infinite, filling Heaven and Earth, *Ergo, The Spirit is God.*

19. The Holy Ghost is Eternal, he is called *Eternal Spirit; therefore the Most High* *Heb. 9.14.*

20. He hath the Power of the Highest, therefore God *Omnipotent; The Power of the Highest shall over-shadow thee.* *Luke 1.35.*

21. The Holy Spirit raiseth the Dead, He raised Christ from the Dead, he was Quickened by the Spirit; therefore God. *1 Pet. 3.18.*

22. Prayer ought to be made to the Holy Spirit as unto the Father and Son, and to his Glory is to be given to him; therefore *2 Cor. 13.14.*

make a Vow to the Most High God.

26 *Beams of Divine Light.*

1 Tim. 3.
16.

*On the
Trinity.
p. 112.*

To Conclude, *Great is the Myſtery of the Trinity*; and tho' the Myſtery of the Trinity lies above our Reason, yet we muſt receive it as an Article of our Faith; and if we can have a Reason of ſome Things in the Creation, any Wonder, we can't comprehend all the Things of the Creator; but tho' it be ſo, yet we are bound to receive the Revelation we have of God in his Word, *There are three that bear Record in Heaven, &c. and they are One*; that is, One God, One in Eſſence.

And as Dr. Owen noteth, the Diſtinction which the Scripture reveals between the Father, Son and Spirit; is that, whereby the Father, Son and Spirit, are three, *Hypotheſis*, or *Persons* diſtinctly existing in the ſame Divine Eſſence; upon Account of an Eſpecial Property, ſubſiſting in an Eſpecial Manner; as in the Father, there is the Divine Eſſence, with the Property of begetting the Son; ſubſiſting in an Eſpecial Manner in the Father; and the like of the Son and Holy Spirit; ſo that each Perſon has the whole Divine Nature or Godhead in the Wiſdom of God, the Underſtanding of God, the Will of God, the Immortality of God, &c. is in each Perſon, not in ſon, but as that Perſon is God; and is indeed more to be adored than comprehended.

And now unto the Father, and the Son, and the Holy Ghoſt; be Glory, Honour, Power, Praise, and all Divine Attributes Ever and Ever, Amen.

FIN I S.

The *Jewiſh Sabbath* abrogated: *Saturday Sabbatharians* confuted in ſix Parts, &c. By *Benj. Keach*.